

# The Indian Missionary Record

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Rev. G. Laviolette, O.M.I., Editor

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Qu'Appelle Indian School, Lebret.

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Here are two pictures of some of the patriotic Indians of the Regina Plains country.

The File Hills band of the Indian colony at that point earned quite a reputation for itself as a group of musicians. Indian children from the reserve won awards as vocalists at Saskatchewan musical festivals a few years ago.

In the lower photo are some of the Indians who enlisted and served overseas in the Great War, shown with others in the dress of their forefathers.

In this war, too, the Indians of the prairie country have again stepped forward to help the Motherland.

## OBITUARY

Mrs. Joseph McDonald, (Eva Thomas) passed away at Fort Qu'Appelle, on September 5th. She was buried on Sept. 7th, at Pasqua, Father Guy de Bretagne, O.M.I., officiating. She is survived by three children, one of which, Sophia, is attending school at Lebret. Our sincere sympathies to the family. I.M.R.

## RATION-BOOKS

The ration books belonging to pupils in boarding school should be mailed immediately to the Principal of the School. Please do not delay in sending these ration books. These books will be returned when the pupils go home.



(Cuts, Courtesy "The Leader Post")

## Indian Soldier Killed at Dieppe

Stanley Clarence Benn, of the Manitoba Regiment, rifleman, son of Thos. Henry Benn, Uno, Man., died on the battlefield, at Dieppe, France. Honor to the valiant hero!

## Missing at Dieppe

Pte. Georges Obey, of the South Sask. Regiment, from the Pasqua Reserve, Qu'Appelle Agency, is reported missing after the Dieppe raid.

He is happy whose circumstances suit his temper.  
But he is more excellent who can suit his temper to any circumstance.

## COOTCHICHING RESERVE, Fort Frances, Ontario

June 8th, 1942. — The entire population of the Cootchiching Reserve eagerly wished to make acquaintance with their new Bishop Mgr. Cabana. This pleasure was given them last Sunday, when His Excellency conferred the Sacrament of Confirmation on 45 school children and 15 adults, and imparted his first blessing to the whole Reserve. The ceremony was granted, although ominous clouds hung low over our heads. — The procession was orderly and impressive, the various sodalities, such as the Crusaders, the Ladies of St. Ann, and the Knights of Columbus, were most conspicuous amongst the marching congregation and attracted the attention of His Excellency and of the bystanders as well. After the ceremony of the Confirmation, and the prayers and chanting at the cemetery, His Excellency shook hands with the Indians and had a smile and a kind word of everyone. He won the affection of all, and everyone parted with him, filled with sentiments of personal veneration, loyalty and attachment towards their spiritual leader.

Then next day was a very busy day on the church grounds. The Indians received their Treaty Money on that morning. They spent \$225.00 for church purposes. The various organizations of the reserve such as the Knights of Columbus, the Ladies of St. Ann, made substantial donations for sale or raffle, under the auspices of the Trustees of the Church, a great success was achieved and \$144.00 was handed over as the result of the day. The sum was spent in the payment of the taxes of the church. We want to extend our gratitude to all those who contributed by their work to beautify the cemetery yard and the church surroundings.

## INDIAN SOCIAL CLUBS

(Continued from last month)

M. Christianson.

From reports received at the Regina Indian Office some clubs invite guest speakers, such as medical doctors who speak on health, proper diet, caring of infants, etc. Others might invite a dietician who would speak on preserving and canning fruit and vegetables, and again others might invite the Indian Agent, Farming Instructor or anyone who would have good knowledge in gardening.

One club reports that at their sewing meetings bed-sheets, pillow cases, curtains, and towels were made in addition to all kinds of dresses for the adults and the children. The clothing that was turned over from the Air Force for the use of the Indians was handed over to the club and the members ripped them all, washed them at home, and brought the material back to the club where clothes of all kinds were made that would be a credit to any good seamstress. Several quilts were also made at this club and donated to the Red Cross.

Another club reports that the young girls who have just left school find the organization very interesting and are always in attendance. It seems that their best connection between the atmosphere at the school which they have just left and their home is through the Homemakers' Clubs. Over \$600.00 worth of material was used by this club during the current year. Again, another club reports that, "During the past year keener and more direct home health supervision

has been carried on with the gratifying result of much less illness among our pre-school and school children. This necessitated less medicinal usage, so much so that only one requisite for medicine was necessary." The latter further notes that, "Up to date one of our ladies has set seventy-five hen eggs and now plans on setting turkey eggs." Even a bachelor comes in on the bargain and has to date set 80 hen eggs for hatching.

Space does not permit to cover all the reports even by selecting here and there important facts. Nevertheless this gives in some sort of way a good idea of what is going on. We must be grateful to those who are interested in giving their time to this kind of work and I am sure our Indians appreciate it.

In addition a great deal of work is done helping in the war effort, such as raising money and donating it to charitable institutions for war purposes, knitting of soldiers' accessories, writing letters to Indian soldiers Overseas, particularly those who have no relatives, and sending them parcels.

## INDIANS OF PLAINS DON CANADA'S KHAKI

Indians once camped where Regina stands today.

As the white man came with his farm implements they were gradually pushed into the background, today live their quiet peaceful lives, tilling their own plots of land on reserves scattered in many directions from the city.

But they come back each year.

The provincial exhibition, horse auctions, any great patriotic demonstration sees the Indian back on Regina's pavements, shuffling along, with his squaw in her gaily colored dress a step or so behind him.

And in the past three years they have come in numbers for other reasons.

They came to enlist, to fight at home or abroad for their King and their country.

### Indians Fought In Great War:

They fought in the Great War too, and some of the shuffling men you see on Regina's streets in fair week, or bartering over some wood on Regina's market square nearly any weekend—enjoying themselves, going about their business in their own way—are veterans.

They do not use the travois any more, but they still have their ponies, their buckboards and lumber wagons.

To the usual fair devotee, there is always an attraction in seeing the old and the new, for there are those who still wear their feather headgear, dress up in the orthodox fashions, modes and styles of a hundred years ago, and right besides them are those modern, streamlined youngsters, who dress up "like the white man", an intelligent generation of well developed youth.

It is a far cry to the first days of Regina "back in '82", and that year there were Indians here, they even had their regulation pow wow, they had their dances and carried out all the traditions of hundreds of years. In that year "the fair" put on by the Indians attracted white people, and the fair of the white people attracted Indians.

The early squabbles from 1882 to the end of the century are forgotten now, but there are among those folk a vivid remembrance of the days of 1914-1918,



when a surprisingly large number of Indians donned the King's uniform and went out to fight for "the little son of the Great White Mother." They have one way of calling a grandson, those older people, it is "little son". So for George V they crossed the wide seas, they saw the big cities, they went into the trenches, and they fought, some of them to the last day of the war. For the years following there was a new era for the old folk, they listened to what their sons told of the great conflict, and the "old ones" have added this to the lore of the tribe that will be passed on by word of mouth for generations.

### Women Play Noble Part.

In that war the women took a noble part. Look back at the records of the Red Cross, and you will see what the Sioux Red Cross society contributed, you will find something interesting—it was on a par with many a branch in the larger white centres, and duly was it recognized by the authorities.

The "Greater Production Farm" out to the northeast of Regina on the Indian reserves is still a matter of pride to the officials of the Indian department, who organized a really stupendous undertaking, and worked it successfully, to supplement the production of food in those years.

The present war had no more than been declared, when young Indians flocked in numbers to the recruiting offices, and today you will find names of the sons of men who fought in the First Great War, a lot of them overseas with Saskatchewan units.

The women today are organizing into Homemakers' clubs, these in turn have formed themselves into Red Cross branches, and it is reported that girls from five years up have plied the needle like their mothers to do their bit in the all-out effort to win the peace for a war-racked world.

### INDIANS TO HELP HARVESTING

There is great demand for labour this year, and every available man will be called upon to help harvesting the greatest crop in the history of the West. Lists of available men are at the Agencies, and the farmers in districts adjacent to reserves will find all the help they need. Even those who are in more outlying districts will secure Indian help if they arrange for the transportation of their helpers.

Girls, for housekeeping are in great demand also. Parents should exercise care as to where their daughters are going to work. It is advisable that work in institutions, and farm homes should be preferred to work in restaurants and hotels, where supervision is necessarily more lax and temptations greater.

### FIRST INDIAN GIRL TO ENLIST

Miss Mary Greyeyes, 21, of Leask, Sask., was the first Indian girl to enlist in the C.W.A.A.C. She was the first successful applicant, having sufficient educational requirements and cooking experience. She trained at the Duck Lake Boarding School, and is now in training at Regina.

### INDIAN SCENES AT THE REGINA FAIR

The Indian population of Southern Saskatchewan was featured in the Diamond Jubilee celebration of the city of Regina, this summer, at the annual Exhibition. The picturesque Indian costumes enlivened the two parades held during the week. The Indians have kept, as souvenirs of a gaudy past, the magnificent beaded coats, feather head-dress, and other ornaments of their fathers. It is not so very long ago that the city of Regina was nothing but a crude frontier town, and surrounding its site, were the hunting grounds of the Indian tribes. Crees, Assiniboines, and Sautaux have roamed the prairie, pursuing the buffalo, and the favorite camping ground of the hunters was a site near where is now Regina, by the Wascana creek. Even the famed Sioux chief, Sitting Bull, has camped near Regina, in 1881, on the way to Wood Mountain, from Fort Qu'Appelle.

The crest of Regina is adorned with a buffalo which suggests the long period of time when the prairies was a great range in which the Indians roamed at will. The spirit of the olden days was recaptured by a visit to the Indian village on the Fair Grounds. There the picturesque tepees were erected, and the dusky inhabitants, wearing all their finery, were gracefully entertaining the numerous visitors.

But the story of progress made by the Indians, since the signing of the treaties, was made evident by the magnificent garden and school exhibits. There one can see that Indian school children are well trained in domestic arts. Woven reed mats, woodcarvings, knitting, dressmaking, quilt-making, and other hobbies were admirable. Besides the original drawings and posters, one could admire the well compiled native weed and flower books made by the pupils. Project books, well written and illustrated by the pupils, show how thorough is the teaching received by the Indian children, both in day and residential schools. Most unusual and attractive was the Honor Roll book made by the Thunderchild pupils. The leather cover of this book is distinctively adorned with flowers, flags, lettering, all made of beads. Most exquisitely colored maple leaves adorn the pages of the book, which gives a photograph and a story for every Thunderchild member in the active service.

The Indian farms products were also well in evidence, most prizes being awarded by the Indians in the Qu'Appelle and the File Hills agencies.

Visitors to the House of Friendship, an exhibit under the sponsorship of the Saskatchewan Historical Society, could admire the numerous paintings of our Saskatchewan artists. These paintings are portraits of individual Indians, such as Buffalo-Bow, Ben Pasqua, Julius Standing Buffalo, Red-Dog; also there are many admirable scenes of Indian life, among which the most remarkable was Mrs. M.V. Thornton's scene of an Indian encampment.

Numerous articles appeared in the Regina Leader Post, telling of the past, and relating numerous interesting incidents of Indian History, some of which are reprinted in this issue.

G. L., O.M.I.

Whoever in prayer can say "Our Father" acknowledges and should feel the brotherhood of the whole race of mankind.

A man must be both stupid and uncharitable who believes there is no virtue or truth but on his own side.

## The Name Wascana

Contrary to the generally accepted idea, the place that was known to the old-time prairie hunters as Pile o' Bones was not the present site of Regina but was the designation given to the "Old Crossing," a prairie rendezvous of sorts about 14 miles northwest of the present site of Regina.

In the language of the man on the street, however, Pile o' Bones usually refers to Regina in the early days. There were a lot of bones around the place anyway.

The Indians called this crossing northwest of Regina by the native name "Ooskunna Kah-stakee," which, being interpreted, means "a great heap of bones piled up."

The only record of anyone making even a temporary sojourn there prior to the fixing of the townsite was in 1881 when Sitting Bull and a party of his braves rested for a night on their return from Fort Qu'Appelle to Wood Mountain.

## Sioux Lose Big Claim Against U.S.

WASHINGTON, June 2.—The Sioux Indians lost a \$739,116,256 claim against the United States Monday.

The court of claims dismissed a suit filed by the Sioux Indians for the money as remuneration for the taking away by the white men in 1877 of the Sioux lands comprising nearly the whole north central section of the United States.

The Indians contended they were forced to sign treaties giving up the lands as a condition to getting subsistence from the white men.

The Indians based their claim on a treaty of 1868 and protested principally about the loss of gold-bearing land in the Black Hills, which were discovered by Gen. George A. Custer.

While the decision did not indicate exactly which lands were involved, it said the original Sioux territory comprised what are now the states of Minnesota, Iowa, South Dakota, North Dakota, Nebraska, Wyoming and Montana.

## BREATHE IT NOT TO A LIVING SOUL

A good mother of a certain family relates the following incident:

"Not so very long ago, a company of several young ladies were in our home, when suddenly the doorbell rang furiously. Breathless the newcomer came in crying: 'I've just heard the most awful thing about Nellie, I've run all the way to get here and tell you about it. But every one here must promise faithfully not to breathe it to a living soul! She proceeded then to make each one promise. Much to our amusement, we heard one of the girls, who so dislikes gossip, say very quietly: 'Edith, we've all promised faithfully not to tell the story to a living soul. Now, hadn't you better promise too?'"

At this we all laughed. Needless to say, the story was not told.

"But" is a word that cools many a warm impulse, stifles many a kindly thought, puts a dead stop to many a brotherly deed.—No-one would ever love his neighbor as himself if he listened to all the "buts" that could be said.

## SEEN AT 17 AND 70

At seventeen one is so very wise,

In fact, there's nothing that one doesn't know  
At seventeen, one's met with love and laughter  
And heartaches. One's suffered so!

What need of sage advice, at seventeen?

When one has reached the self-sufficient age,  
One's sure his elders haven't had

More experience than he on life's stage.

At seventy one's not so sure he's wise.

One only knows that life's been stern,

And yet has brought so much of joy.

One says at seventy,

There's still so much to learn."

## "MORBUS SABBATICUS"

"Morbus Sabbaticus," or Sunday sickness, is a disease peculiar to church-goers. The attack comes on suddenly every Sunday. No symptoms are felt. On Saturday night the patient sleeps well, eats a hearty breakfast; but about church time an attack comes on, and continues till services are over for the morning. Then the patient feels easy, and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk and talk about golf or politics.

About church time he gets another attack and stays at home. He retires early—sometimes—sleeps well, and then wakes up on Monday refreshed and able to go to work, and does not have any symptoms of the disease until the next Sunday.

The peculiar features of the disease are:

- 1.—It always attacks professing church people.
- 2.—It never makes its appearance except on Sundays.
- 3.—The symptoms vary but it never interferes with the sleep and appetite.
- 4.—It never lasts more than twenty-four hours.
- 5.—No physician is ever called in.
- 6.—It is becoming painfully prevalent and is alarmingly infectious. Make no friends of the infected.
- 7.—No remedy is known for it except prayer.
- 8.—Unless checked it always proves fatal in the end—to the soul.

## Who Shall Inherit the Earth?

Since the beginning of civilization the tillers of the soil have labored to supply all men with the products of their toil. They have been the victims of all the ravages of history, but like the Church they have left behind those who sought to destroy them.

Oftentimes the tillers of the soil have been referred to as "dumb farmers," "hay seeders" and the like. People have concentrated in the cities and have basked in their luxuries, while the farmer has been content with the most simple things of life. The present war indicates how dangerous it is for concentrated populations, and millions are seeking refuge in the country.

Perhaps the cities with their dens of vice will have a penalty to pay, and "the meek shall inherit the land."

Be cautious with whom you associate, and never give your company or your confidence to those of whose good principles you are not sure.



# THE VOCATION OF PIAPOT

Michael Gigante, O.M.I.

He had to be content with a few straggling Indians who flocked around him more to stare him than listen to him. Gradually he was allowed to travel more freely, but always he found a group of trackers at his heels. If he made a mistake in their difficult language, they laughed him to scorn. If he spoke of Piapot about God and Christ and His Blessed Mother, the chief would call in his medicine men. It seemed that everything that Father Hugonard did was subject to ridicule.

These difficulties would have discouraged an ordinary missionary—but the Oblate Father was more than ordinary. He was convinced that grace could sooner or later pierce the souls of these Indians. So from morning to night he showered kindness throughout the tribe. Wherever someone was sick, there was Father Hugonard. With the cure for the diseases, he mingled the soothing words of Christ for the soul. Still the resistance of his work persisted. One day Piapot fell sick. Father Hugonard spent long days and nights watching by the sick man's side. While the chief raged with fever, the priest patiently remained helpful and calm. Due to the goodness of the Blackrobe, Piapot was finally restored to health. Overnight the priest became to Piapot his dearest brother. All his children, and he had many, were entrusted to Father Hugonard for their education.

At last the chief was friendly, thank God! But he was also proud. "What would my people think of me," he said when asked to embrace the faith. "I am their leader and now, at the end of my career, I would have to tell them that I have erred. 'Yes, Piapot believed, but like Moab, 'his pride was more than his strength.'"

Time after time the priest pleaded with the old chief, but always it seemed that tradition had doomed his work to failure. He found it harder to loosen the old Indian from his past life and the ways of his forefathers than it was to take bone from a hungry dog. As the days blended into months it was evident that the chief had but a short while to live. So the priest worked doubly hard. He realized that if this one soul could be won to Christ, countless other souls would follow him. He must overcome that stubborn tradition. But how? While he was trying to solve the riddle, the chief fell deadly sick.

His final night had arrived. As was customary the Indians began to gather around the dying chief. Tensely they listened for the last words of Piapot. While they stood and watched, the parched lips parted and the chief spoke. "My people, I am going to die."

Then he seemed to surge with new strength as he continued: "There is only one true religion, the religion of the Blackrobe. Listen to him and get baptized and pray! I see already hell open before me. I cannot escape its flame. I have to die in the religion of our forefathers."

Suddenly he stopped. His whole body shook in its death throes. Then Piapot died.

Needless to say, the Indians were terrified. As seen as they were sure that their chief was dead, they hurriedly dispersed. Even Father Hugonard was forced to depart, for no outsider was safe in the midst of those irritable nervewracked Indians. One man alone remained to dig a shallow grave. In it

the remains of the great chief were placed and a few inches of dirt were thrown over the body. Then this man also fled away under the dark shades of the night.

However, the body of the "Unconverted Apostle" was not to rest in peace. A few days later a prairie fire swept over that whole country and laid it waste. When it passed over the makeshift tomb, it left the dead frame of Piapot in ashes. Even after this cremation, the remains of the great chief were not to rest. The fire was followed by a tornado which scattered the ashes throughout the deep Qu'Appelle Valley.

Just as his ashes spread, so did his last words. On his death-bed, he gave the first and only sermon of an "Unconverted Apostle". Soon his short but eloquent talk penetrated the farthest nooks of that extensive country. "There is only one true religion, the religion of the Blackrobe. Get baptized and pray." These words echoed and re-echoed through the Valley. "True religion . . . get baptized . . . pray."

When the Indian tilled his soil, he heard from the earth the voice of his chief, "Get baptized." When he was on the trail, he was serenaded by the steady thumping of his own feet, "Pray—Pray—Pray." Hunting, fishing, resting, playing—everywhere Piapot's voice rang clear, "True religion, the religion of the Blackrobe."

Soon the Indians could stand it no longer. The tremendous import of the "Unconverted Apostle's" words seeped through their obstinate minds. First they came in one's and two's. Then whole families and even whole sections rushed to Father Hugonard for instructions. Other Oblate missionaries hurried to help their brother in Christ. All this was the result of that one sermon of Piapot, the "Unconverted Apostle."

During the last half century the Catholic religion has grown among the Indians of Saskatchewan like the mustard seed in the Gospel. Father Kalmes, O. M. I. tells of his visit there with Father de Bretagne, O. M. I. only a few years ago.

"I heard confessions before my Mass at six o'clock and afterwards till ten, when Father de Bretagne sang the High Mass. Thus, ample opportunity was given everyone to approach the Sacraments. The Church was crowded. Andrew Carrier, a pupil of the Indian school, played the organ while the whole congregation joined in singing the common of the Mass. Practically all the people present were former pupils of the Industrial School, and they sang in perfect unison.

"This was an event unique in the whole Northwest. Here were the descendants of Piapot and his followers, assisting at Mass on the very spot from which, fifty years before, the pagan chief wanted to chase Father Hugonard away. What a change!"

Yes, it is a phenomenal change. Of course it is a glowing tribute to the missionary activities of Father Hugonard and the other Oblate Fathers. But the greatest credit should go to Piapot, the "Unconverted Apostle," whose deathbed sermon helped to save countless souls. We do not know where Piapot is now but we can hope and pray that his soul rests in peace.

(Courtesy, "The Oblate World.")

## EDITORIAL

### A WARNING TO PARENTS

A recent survey shows the number of illegitimate children is on the increase. This is caused in two ways; first: illegitimate unions; second: lack of parental supervision of their children. The deeper root of this evil is found in the lack of moral beliefs and neglect of religion. This, in turn, creates disobedience to civil laws. If our older Indians do not hold in check the revival of paganism, if they do not insist on proper conduct at dances, they will experience much sorrow and trouble. It is up to every good Indian, and there are a great number of them, to co-operate with the untiring efforts of the Church and of other officers of the Department to keep a high standard of morality in our communities.

It is easy enough to trace the roots of the veil to hastily broken-family ties, to temporary illegitimate unions, to laxity in conduct. The warning voice of the parents should be made stern and authoritative when their children disobey the laws of God. It is regrettable that in many an Indian community there is no sense of shame attached to the disorderly conduct of some of its members. Have the fathers and mothers lost all their authority? Have they so little care of their children that they let them go and do as they please? Have they lost the respect of their children through their own misconduct?

How can we expect good citizenship, material welfare, industrious labor, loyalty to our country, good health, when the moral life of a nation is at a low ebb? Do you realize that illegitimate unions bring forth the worst social evils? That the offspring of such unions is doomed to physical misery? Has anyone the right to bring forth children in the world, and leave them to survive as they can, with the stigma of illegitimacy, without the parental love and care they are entitled to? It is a crime to break the family ties, it is a crime to indulge in the restless search for pleasure, no matter what the consequences are. The voice of these unfortunate children will cry to God for vengeance.

The parents who leave their sons and daughters to themselves, who never raise their voices to reprove them when they misbehave, are guilty. They are appointed by God to educate their children, to teach them what is right. This duty begins in the home, even before the first child is born. It continues as the child grows up. This child has a right to be taught obedience at home, even before he goes to school. The parents who cater to every whim and fancy of their children are guilty of a serious misunderstanding of education. The moral health of the children is as important as their physical wellbeing. The family atmosphere should be one of peace, joy, and should not be marred by quarrels, laziness, drunkenness and immorality. The good home where the parents give continued good example to their children, protect them from evil company, are blessed by their children who respect their parents, who help them, and who comfort their old age. On the other hand children who have no decent home to live in will soon break away from the family and wander away without the guidance and supervision; they will not be trained in being industrious, and will soon become idle loafers, the prey of liquor, gambling, loose living and immorality.

Let this be a warning therefore to every one. To the good families, let it be to them an encouragement to persevere and continue in their efforts to educate their children well; to the ones who are too lax, let it be a serious warning of the evils which befall those who flout the laws of God and man. Let us hope that those who are walking beside the path of virtue will be gradually brought back to it, through the good advice and example of their neighbours, and that they will endeavour to amend for their past.

—G. L. O.M.I.

### Spend Wisely

In this time of war, it is more urgent than ever to exercise great wisdom in spending our money. It does not seem consistent nor fair that one should take advantage of increased revenue to spend foolishly. The first duty of every good citizen is to save all he can to promote the war effort. We urge once more our readers to invest in war saving certificates; they will be doing their duty and will have the further reward of contributing to the final victory.

It is pitiful to see money squandered for useless purposes. Many a home, where the man has joined the active service, is receiving a goodly sum of money every month. However we do not see much good use of that money. The first duty of the housewife, whose husband is serving his country, is to improve her home. Now that she can afford to do so, she should diligently work to furnish and embellish her home. Would it not please the soldier to see when he comes home on leave, that the money he has earned has been used; that his home is getting more attractive, more comfortable; that the children are well clothed; that there are good horses in his stable? Now that the men are away, the homes feel empty; there is a tendency to while away the time by visiting and having dances, when one should be at home working, tending the garden, making preserves for the winter. It is the wife's duty towards her husband that she does not waste the money he earns.

And do not forget to pray for the men in the active service. You must realize the great sacrifice they are making; they are called upon to become soldiers, and to do their duty even if it calls for the shedding of their blood. Anyone is liable to give up his life for his country; this is being brought home more clearly by recent events. Heroes who have fallen at Dieppe, at Hong Kong, in the air raids over enemy territory, are our men. We are proud of them, we must be loyal to them, and we must share in their sacrifices. How can we, who are at home, really enjoy life and have a good time, when our own husbands, sons, are fighting and facing death daily that we might survive in the struggle for our freedom as a nation?

### Offerings for Masses

We encourage our readers to give their missionaries Mass offerings for the welfare of the soldiers who are serving overseas. These offerings are gifts made directly to God, through the Sacrifice of the Mass. In offering Mass intentions you are using the most excellent form of prayer. Do not neglect your duty of praying for your relatives who are in the active service, and who are facing daily death for their homes and country.



# CATHOLIC FAITH

## CHAPTER VI

### FUTURE REWARD OR PUNISHMENT

Then shall the king say to them that shall be on His right hand: "Come ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world." Matt. 25:34. Then, He shall say to them also, that shall be on his left hand: "Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels." Matt. 25:41.

WHEN WE READ THE WORDS: "I believe in the resurrection of the body," in the Apostles' Creed, we understand that our bodies will come back to life after death. We do not say: I believe in the resurrection of MAN, because the soul of man does not die. The soul, therefore, will be reunited to the body on the last day; we believe that all the bodies which are now holding in the earth, or buried in the depths of the sea will resume the form of man once more. Unbelievers wish to banish all thought of future resurrection from their minds; they fear the last judgment. "I know that my Redeemer liveth," says holy man Job, "and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God." (Job 21:25-26).

The qualities of the risen body will differ, as St. Paul says: "We shall all indeed rise again, but shall not all be changed." I Cor. 15:51). The bodies of the just will be glorified, that is to say, they will enjoy four qualities: IMPASSIBILITY, that is they will not suffer any more, nor die, but be in a state of continual pleasure and enjoyment; AGILITY, that is they will be able to move with the rapidity of thought; SUBTILITY, that is no material obstacles will stop them; BRIGHTNESS, that is they will become radiant. As St. Paul writes: "It is sown in corruption, it shall rise in incorruption. It is sown in dishonour, it shall rise in glory. It is sown in weakness, it shall rise in power. It is sown a natural body, it shall rise a spiritual body." (I Cor. 15:42-44).

The bodies of the damned will also rise, but will not have the same qualities. They will be covered with shame and ignominy, they shall be hideous and loathsome.

When the voice of the Son of Man shall be heard (Read Matth. 25:15-35), the wicked will be departed from the just. "In a twinkling of an eye all our vices and our virtues shall be laid bare; the Divine Judge will pronounce sentence, and the just will be called to "enter into the joy of our Lord" (Matt. 25) whereas the wicked will hear these words: "Depart from me, into everlasting fire" (Matt. 25-41).

#### Eternal Reward In Heaven

St. Paul writes of heaven: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man what things God hath prepared for them that love Him." (I Cor. 2-9.) Heaven cannot be defined in words. It is a state of being, as well as a place of happiness. Read in the Apocalypse of St. John (Ch. 21) how the elements of the earth shall be changed. Man, in heaven, shall be perfectly happy. He will

be exempt from all evil, and will have perfect possession of all good. We can more readily grasp the negative element of our heavenly happiness. "They shall no more hunger, nor thirst, neither the sun nor the burning winds shall any more inconvenience them; God shall wipe away the tears from their eyes, death shall be no more, and sorrow shall be at an end." (Apoc. 21:4).

The greatest and most essential joy of heaven will be in the vision of God. We shall then see and understand the most Blessed Trinity, we shall then become like God. Frequently heaven is described or compared, in the Holy Scriptures, as a banquet at which we shall be the eternal guests.

#### Eternal Punishment In Hell

Few people really want to believe in hell and eternal punishment. But in teaching this doctrine the Church does not aim in frightening anyone. She teaches this doctrine because it was taught by the Lord Himself in the plainest and most unmistakable terms. "The unprofitable servant, our Lord says, cast ye out into the exterior darkness; there shall be weeping and gnashing of teeth." (Matt. 5:30); "bind his hands and feet and cast him into the exterior darkness; there shall be weeping and gnashing of teeth." (Matt. 23:13). And again: "It is better for thee to enter lame into life everlasting, than having two feet to be cast into the hell of unquenchable fire." Mk. 9:44).

It is told a holy priest was once casting the devil out of a man who was possessed. While he was doing so he commanded the devil saying: "In the name of God tell me what are the punishments the wicked suffer in hell. "Satan answered: The punishment the lost suffer in hell are a continual burning in an abyss of fire, remorse and despair; but the greatest suffering of all is not to be able to see God, who made them, and whom by their own fault they have lost."

Let us therefore remember the words of Ecclesiastes (9:3) "If the tree fall to the south or to the north, in what place soever it may fall, there it shall be." Let us remember that one day we shall turn to dust; but our soul does not die. As the poet writes:

Life is real! Life is earnest!  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul.

The choice of our eternity lays with us. We have understanding and free will; the choosing is ours. Listen to the warning of St. Paul: Know you not that the unjust shall not possess the Kingdom of God? Be not deceived! Neither fornicators, nor adulterers, nor the effeminate, nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners shall possess the Kingdom of God." (Cor. 6:9-10). Now is our seed-ing time. Remember the last end and you shall not sin. "Blessed is he that is found without blemish. He could have transgressed, and hath not transgressed; and could do evil things, and hath not done them. Who hath been tried thereby and made perfect, he shall have glory everlasting." Eccles. 31:8-11).

## SERMON OF SILENCE

The Saints are prudent in their methods of attack on sin. St. Francis Xavier once was invited to dine at the home of a Portuguese gentleman at Meliapor, who led a very scandalous life and was notorious for his moral laxity.

Strangely enough, the Saint accepted the invitation, and even more strangely, said nothing at all during the meal about his course of life. He spoke on common subjects, and left the house without a single reproof for the sinner.

But it was with set purpose that he acted thus, and his plan worked. The gentleman at first congratulated himself, but then, on thinking it over, it seemed to him that this silence of the Saint boded him no good. The more he thought about it, the more certain it seemed that he could no longer expect mercy; the silence of the Saint showed that for him there was left only a wretched death and eternal ruin.

Trembling at the thought, he sought out Francis. "Oh, my father," he cried, "how your silence has spoken to my heart. I have not had a moment's peace since you'd left my house! Oh if my ruin be not absolutely determined behold me at your feet, and do with me whatever you judge best for my soul; I am ready to obey you implicitly."

The Saint must have smiled to himself as he embraced the poor sinner and promised to help him find the mercy of God.

## A NEW HYMNAL IN SAUTEUX

Published this summer by the Oblate Fathers at St. Boniface, Man. a new Sauteux Hymnal, with music, and illustrations, is a welcome addition to the library of Indian publications.

The new hymnal fills in a great need for our schools and missions. It contains the daily prayers, the text of the Mass and other prayers. It has 188 hymns set to traditional and modern music, and in an appendix, it has a number of classroom songs. It has been prepared carefully by Oblate Missionaries. It sells for 50c and can be had through your missionary.

## A SIOUX PRAYER CARD

A prayer card containing the usual prayers, rite of confession, communion, baptism and marriage, has been published in Regina this summer by Fr. G. Laviolette, O.M.I., for the use of the Indians in the Sioux Missions of Southern Saskatchewan and Manitoba. It sells for 2c and can be had from Father Laviolette.

## R.I.P.

Gordon Taylor, son of Amos Taylor, Griswold, Man. died on May 18th at home. The funeral service was held at the Mission Chapel at Griswold, on May 20th. In the absence of the Missionary, Henry Hotain read the funeral prayers. A great number of relatives and friends of the deceased attended.

Gordon Taylor was born Jan. 21, 1922. Having attended the day-school on the reserve for several years, he came to Lebreton in 1935 with his father, and with him was received in the Catholic Church.

The I.R.M. offers its condolences to the bereaved parents of Gordon. May he rest in peace.

## THE LIFE OF JESUS

### HEALING OF ONE POSSESSED

Gerasawaking ki gabawak, kwayak tibicko Gali leing ondji. Pitcinak iko ani Gabat Jesus nij ininiwan o ki wabaman pi nansikakot. Ihi dac ininiwok me wija ot ondji tibenimikowabanin Matci Maniton Gackitossikwa pisan wakaiganing tci ayawat, teipe kamigong ki awi tawak; patanihing ana piwapikwan yan ki ondji takopinindwa, wipa ko o ki papakipitonawa. Kawin awyia o ki kactitossin apakawihat Kijikotini, tibikatinik pejikwan kawin wika ki pisanayassiwak; pagwatci-watciwing ki papa ayayawak papipakiwat, assinin ondji papakiteotisowt; pinic ka iji kossindwa kawin awiya ki tepakenimessi eyanin inakake tci pimi ijat.

Pitcinak iko Jesussan ki kateisabamawat igi Matci Maniton debenimikowat o ki pi nagickawawan ki piteitcingwanapitawawat ki kitci papipakiwak ohokitowat: "Wegonen pa nandawendamawyang, Jesus Ecpendagosit Manito ogwisissan? Kije-Manito ot ijinikasowining ki nandomatake tci kwatakihihissinowang, tci otcicissemagak ihi tci ki totaman."

Aja kuta geget Jesus o gagansomabanin Matci Maniton, tci nagananit ini ininiwan "Anin ejinikasoyan?" o ki iji kakwetciman.

"Legion (wesaminit) n'd ijinikas, anic n'patanimin" eji pataniniwat igi Matci Manitok, o ki pagusenimawan Jesussan tci ikonijawassik ima ondjiaking kaye anamagamikong tci apaginassik.

Jikwa dac issan peco mi ima wadjiwing ki pataniniwok kokocak papa wissiniwat. "Kiepin wi ikonijahoyang, ki ikitowak. Matci Manitok, igiw kokocak awyawiwan ijinijaocinam". "Madjak" o ki inan Jesus, Cemak Matci Manitok o ki naganawan kaye ini kokocan o ki pindjiyaweckawan: igi dac kokocak n'gotenijning mitaswak taciwad, cemak ki mateikosikawewok, kitcigaming ki awi potakwepakisowok.

Iji wabandamowat igi genawenimawaban kokocan, ki tabasiwok kaye otenang kaye misiwe ki awi tipadjimowok anin ka inagamikatinik.

(To be continued)

## CHURCH CALENDAR

September 16, 18 and 19 are Ember Days, (Fast and abstinence from meat).

September 20th: 17th Sunday after Pentecost. Gospel: The great commandment. St. Matt. 22: 35—46.

September 27th: 18th Sunday after Pentecost. Gospel: Man sick with palsy. St. Matt. 9: 1—8.

October 4th: 19th Sunday after Pentecost. Gospel: Wedding garment. Matt. 22: 2—14.

October 11th: 20th Sunday after Pentecost. Gospel: Ruler's son. John 4: 46—53.

God the first garden made and Cain the first city. If you would know and not be known, live in a city.